world of Matter. This original Reality might be a cosmic spiritual Existence, a Pantheos, or it might have some other status; but in any case there would be, not a universal illusion or mere phenomenon, but a true universe.

In the classical theory of Illusionism a sole and supreme spiritual Existence is accepted as the one Reality: it is by its essentiality the Self, yet the natural beings of which it is the Self are only temporary appearances; it is in its absoluteness the substratum of all things, but the universe erected on the substratum is either a non-existence, a semblance, or else in some way unreally real; it is a cosmic illusion. For the Reality is one without a second, it is immutable in eternity, it is the sole Existence; there is nothing else, there are no true becomings of this Being: it is and must for ever remain void of name, feature, formation, relation, happening; if it has a Consciousness, it can only be a pure consciousness of its own absolute being. But what then is the relation between the Reality and the Illusion? By what miracle or mystery does the Illusion come to be or how does it manage to appear or to abide in Time for ever?

As only Brahman is real, only a consciousness or a power of Brahman could be a real creator and a creator of realities. But since there can be no •other reality than Brahman pure and absolute, there can be no true creative power of Brahman. A Brahman-consciousness aware of real beings, forms and happenings would signify a truth of the